THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Every human life that fails to hear its message and learn its lesson, or fails to speak it out, keeping it locked in the silence of the heart, leaves this earth a little poorer.*"—J. R. MILLER.

No. 17, Vol. LXXIV. Thursday, April 25, 1912. Price One Penny.

THE FUNERAL OF BISHOP HIRAM B. CLAWSON.

BISHOP HIRAM B. CLAWSON, father of President Rudger Clawson, of the European mission, died at his home in Salt Lake City, Utah, March 29th, 1912, being then in his eighty-fifth year. He lived a long and useful life. As a boy he became acquainted with the Prophet Joseph Smith and other prominent leaders of the Church in Nauvoo, a privilege and blessing that came to few now living.

Coming to Utah in 1848, the second year of the pioneer journey, he was prominently connected with the affairs of the Church and State from that time until the day of his death. Some of the important positions he filled, and the work he did, may be enumerated as follows:

He was in charge of the first building work done in the valley by the Church, constructing the first adobe building, a little office adjoining the Council House on North Main Street, Salt Lake City. He was actively engaged in the Indian campaigns, being aide-de-camp to Gen. Daniel H. Wells, and later was appointed Adjutant-General of the Territory, a position which he held for many years. He managed President Brigham Young's entire private business for nine years. He assisted in the erection and afterwards in the management of the Salt Lake Theatre. He was at one time associated with the mercantile firm of Eldredge and Clawson. When the great co-operative business enterprise known as Z. C. M. I. was launched he was chosen as its first superintendent. The business prospered under his management, the yearly sales gradually increasing until they reached the surprising figure of 4,500,000 dollars. This was in 1873. To-day the annual sales amount to over 6,000,000 dollars.

After leaving the superintendency of Z. C. M. I., he went into business for himself, continuing in this line for many years.

In 1882 he was ordained a bishop and appointed to preside over the Twelfth Ward, Salt Lake City, and served in this capacity for twenty-five years. He was made a patriarch at the time of the reorganization of that ward May 22nd, 1904.

Bishop Clawson was a devoted husband and a kind and loving father. The large family he has left upon earth to mourn his departure will ever bear him in remembrance with feelings of the deepest veneration, and, it is hoped, will follow his noble example, for he lived the life of a Latter-day Saint and died in the full faith of the gospel.

His funeral was held in the Assembly Hall, Sunday, March 31st, at which were gathered some fifteen hundred people to pay a tribute of respect to the honored dead. Some forty carriages followed the hearse to the cemetery, where his mortal remains were finally deposited. The music rendered at the service, the prayers offered, and the sermons delivered were all fitting and appropriate to the occasion and comforting and instructive to a marked degree. The speakers were Elder Seymour B. Young, of the First Council of Seventy; Elder Heber J. Grant, of the Council of the Twelve, and President Joseph F. Smith. President Smith's remarks were devoted in part to the subject of the resurrection, and being of general interest are here given in full. He spoke as follows:

A great many years ago, when I was only a child, as nearly as I can now recall to mind, more than sixty years ago—I was old enough to receive impressions upon my mind that have remained with me down to the present, in connection with our beloved brother, Hiram B. Clawson (I presume that this remembrance goes beyond the time of the birth, perhaps, of any of his children, although some of them are to-day nearly as gray as myself, but not quite so old in years), I remember distinctly sitting in the gallery of the old Masonic Hall, in the city of Nauvoo, with my mother, and from that exalted position looking down upon the floor below and witnessing Brother Hiram B. Clawson recite and act that dreadful scene known as the "Maniac," performing it to a large audience that were assembled on that occasion. At the same time he took part in another performance in connection with other persons with whom I was not then acquainted, and whom I was too young to bear in remembrance. But the memory of the circumstance in connection with Brother Clawson has been kept alive in my mind through almost continuous contact and association with him from that time to this.

Many good things have been said of this noble man. There are many good things that might yet be spoken of him. Some day I hope a history will be written of his life and labors, giving an account of the important positions that he has occupied in connec-

tion with this people, and also the very important matters involved in the rearing of one of the largest families, I suppose, extant in the world. As a father and head of a family, I think it would be difficult for us to find another who could be more successful, or who has ever been more successful in that exalted position and capacity than has Bishop Hiram B. Clawson. Though we sometimes hear, yet not so often, I am glad to say, of children becoming offended at their father, and of becoming greatly estranged, I think it may be safely said that there is not a child who claims Brother Clawson as his father, and never has been one, but who stands firm and faithful in allegiance to his sire, and who holds him in honorable remembrance and who cherishes in his heart the fondest affection and love for him as well as for the mothers of his children; and I believe, too, that the children are universally harmonious, kindly and brotherly and sisterly one with the other. I have never heard of any estrangement or bitterness arising in that great family, and I think that all honor is due to the father who has been so successful by example and precept, and by his ability to accumulate, to care for his numerous posterity and to bring them up with more than ordinary advantages.

But it is not my purpose to dwell upon the life and character and good works that have been accomplished by my brother. Many years ago—so long ago that it has almost gone from memory—I had the honor of being the speaker at the funeral services held after the death of his brother, John Clawson, down here in the old Thirteenth Ward, and I recall the fact—and it was the first time that I had ever witnessed or received any congratulation whatever for the part that I took in any funeral or public meeting—Bishop Clawson called upon me and gave me his kindliest expression of gratitude for the feeling and spirit that I had manifested on that occasion toward his brother. I have been more or less intimately acquainted with the family from the days almost of my birth—the days of my extreme childhood—and I am proud to-day of my associations with many of his boys. I am proud of the association that I have had with Rudger, a man of sterling qualities, a man built in the manner of his father and possessing, if possible, greater abilities and endowments than even his father did, a man who has faced death for the gospel's sake, and persecution, and who has risen to distinction and honor among his people, and who to-day is acting in the important position of presiding over the whole European mission. I am proud of the bishop of the Eighteenth Ward, Brother Thomas A. Clawson, my bishop. I believe I may safely say, and that without flattery at all, that he is one of the best bishops in the Church of Jesus Christ of Latter-day Saints—fatherly, attentive, kindly disposed toward the needy and poor, looking after the erring, and building up and strengthening his people in their faith, and I bespeak for him the

devotion of his people over whom he presides, and the confidence and love of his family connections and kindred, who are numerous also in that ward and in the neighboring ward, that they may emulate his good example. And I may say that, taking them in whole, I am exceedingly proud of and grateful for the strength, the faith, the fidelity, the honor and the uprightness of the children and posterity of Bishop Hiram B. Clawson.

And now, my brethren and sisters, permit me to leave making reference to our brother and pay some little attention to a principle which I hold as one of the most glorious principles revealed in the gospel of the Lord Jesus Christ, and that is the glorious principle of resurrection from death to life again. There is no question, I judge, in the mind of any who are present in this hall, but that each individual has, for him or herself, at some time in life, asked the question: "If a man die, shall he live again?" That is a scriptural question, one contained within the lids of the Bible, and answered there in fullness; but I desire to refer you for a few moments to the words of Amulek, as recorded in the Book of Mormon (Alma 11), with reference to this great principle of the resurrection. Speaking long before the Savior came into the world, and was born of His mother Mary, this prophet makes the declaration:

"And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else; therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now there is a death which is called a temporal death: and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil. Now, behold, I have spoken unto you, concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body; that is from death; even from the first death unto

life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption."

I desire in this connection especially to emphasize the following condition:—"He shall take upon him the transgressions of those who believe on his name, and they are they that shall have eternal life, and salvation cometh to none else."

Let me remark to this congregation—for we are speaking to the living, not to him that "sleepeth," whose mortal remains are before us, but whose immortal part has gone beyond—we are talking to those who are animate, who live, who have their lives yet to live out, and who have their missions to complete, their work to do, and who will eventually stand, as he will stand, before the bar of the Great Judge of the quick and the dead to receive their reward according to their works, whether they be good or whether they be evil—these words which I have read to you are contained within the lids of the Book of Mormon, an ancient scripture, a prediction of an ancient prophet, a declaration of a man inspired of God to speak as no man can speak except he be inspired of God to tell of that which no man can tell of his own knowledge, and which no man can find out by his own wisdom, one to whom was revealed the mystery of the resurrection from death to life again, one to whom was shown the fact that "if we die, yet shall we live again." Every soul, great and small, young and old, bond and free, male and female, those who were righteous and those who knew the truth, as well as those who did not know the truth—every soul on whom death came by the fall of our first parents—shall live and be resurrected, come forth by the power and resurrection of Jesus Christ, who, the prophet here declares, shall "come into the world and shall redeem his people, and shall take upon him the transgressions of those who believe on him;" presuming, of course, that those who believe on Him will not only believe but will do the works that He did, and will accept the truth, the whole truth, that he taught and that they will walk in the light with Him, and abide in the truth as He abides in the truth, that the truth may make men free, for he that will abide in the truth, the truth will indeed make free. God revealed to the prophet this thing, and it has been revealed anew to us in this dispensation through the instrumentality of the Prophet Joseph Smith. Joseph a boy, without knowledge of languages, without the power within in himself to translate one language into another, or truths contained in foreign languages into the language that he was familiar with, but who was so inspired of God, and who was so assisted by the inspiration of the Almighty, and who was in a position to take of that inspiration that cometh from God and fulfill the mission and the work to which he had been chosen, even that of translating the records of the ancient inhabitants of this land into the language of his own people, that

the world might to-day know what God had revealed in times past. The voice of God cried out of heaven to the four witnesses whose names are appended to this book, that this book was translated by the gift and power of God. Joseph did not do it. God did it through him. Therefore it is divine. Therefore that which it speaks is truth, and no man can prove it false. There cannot rise in the world a witness who is able to set at naught that which the Lord has spoken through the mouths of those whom He has raised up and whom He has inspired to speak His truth to His children in the world. What do we infer from the language of this prophet? I infer this: that the resurrection of Bishop Hiram B. Clawson and of his wife, Margaret Clawson, who recently passed away, and of all of our kindred who have passed away from year to year in the past, is sure; that they will rise again, their identity being absolutely preserved—not another body, not another person—every limb and every joint are to come together. The spirit is to return to the body, and the body and the spirit are to become an immortal soul; not even a hair of the head is to be lost. And what does this mean? It means that as we know each other now we shall know each other then. As we recognize the ties that bind us together now, which ties have been consummated under the bond of the New and Everlasting Covenant, we shall recognize and acknowledge those ties then; and where no ties are formed, where no bond has been made, where no covenant has been entered into, in the resurrection from death to life there will be no covenant and no bond and no tie, but such as these will remain as the angels in heaven, ministering spirits or ministering servants. Such will be the lot of every soul that enters not into the covenant of the gospel in this life, for God has so revealed it. The transgression that God taketh upon Himself is of those who believe on Him, not only believe on Him but do His will, who walk in His paths, who observe His precepts, who consummate His purposes and His designs and who fulfill His commandments. To believe, or to say that we believe, on the Lord Jesus Christ and then not obey Him is mockery; there is nothing to it. We must, of course, believe, but believing consistently will impel us to obey, for if we believe we will surely do that which is required at our hands. Let me illustrate it again. Speaking of Jesus Christ, the Son of God, let me say right here that the Latter-day Saints are the only living, true believers in the Lord Jesus Christ extant to-day on this globe. Go where you will you cannot find another people who have espoused *in toto* the doctrines of Jesus Christ and the history that is given of His life and death and resurrection from the grave. If, then, there is a people in the world who may be justly called Christians, that people is the people of the Latter-day Saints, and the Church of Jesus Christ of Latter-day Saints. We believe in the Son of God, and we do not believe that Joseph, the carpenter, was the father of Jesus Christ either. Let me tell you plainly what we do believe,

and I would to God that all the world could know and could comprehend it. We believe that the Lord God Almighty is the Father of His own Son, and that He, Christ, is indeed the "Only Begotten Son of God" in the flesh. That is what we believe, and we are not ashamed of it, and we are not afraid to advocate it, for if we will only accept the truth, it is as simple as the light of heaven. The mysteries and doctrines and superstitions and uncertainties that befog the minds of would-be Christians throughout the world vanish from us, and we can see the truth and comprehend it. God is a man no less than Christ was, who was begotten by and in the form of His Father and in His likeness, so nearly like Him that He has said, "He that hath seen me hath seen the Father." Then we believe that Jesus was begotten of God. Hear it, O ye world, that He was born of His mother Mary, that He grew to manhood, that He spoke as no mere man ever spoke in the world, that He taught doctrines that no philosopher from Adam down ever taught to the extent and fullness that Jesus Christ taught them Himself. Whoever taught the doctrine of loving our enemies as Jesus taught it? of praying for those that despitefully use us as He taught it? Whoever taught the doctrine that "when a man shall sue you at the law and take away your coat, give him your cloak also?" Who taught the doctrine, "If a man smite you on the one cheek turn to him the other?" Or, "If one compel you to go with him a mile, go with him two?" Or, "From him that would borrow turn not away?" Or, "Do unto all men as you would that they should do unto you?" That is an axiom. That is in similitude, at least, of that of many philosophers, but never was it taught in such fullness as it was taught by the Son of God. Who has ever taught a literal resurrection from death to life as Christ taught it? Whoever has exemplified the resurrection from death unto life as the Son of God exemplified it? No man, no philosopher, no person in all the world from Adam till now, has ever taught as Christ taught, and it may be truthfully said that He taught as no man ever taught. He was crucified, He was laid away in the tomb; but, according to the predictions of the prophet, He was not to suffer corruption. The third day after His crucifixion His spirit returned, took up the body that had been laid down, healed its wounds, filled it with the principle of everlasting life, and raised it up, not a corruptible body but an immortal one, yet the same body that was crucified, bearing the same marks in the hands, the marks in the side, and the same marks of the nails in the feet—the same identical body, the same body with which He ascended into heaven, and in which He sits enthroned in the heavens upon the right hand of God, and in which He wields almighty power, and possesses a fullness of godliness and of power and righteousness and of dominion. In that same body he walked forty days, as

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 25, 1912.

EDITORIAL.

THE ZIONIST MOVEMENT.

AMONG the many glorious events that are to transpire in this last and crowning dispensation is the gathering of the Jews to the land of Palestine. The eventful history of this remarkable people is full of interest and instruction. While Israel as a people has been scattered over the whole earth, yet one branch alone—the Jewish race—has preserved its identity through all the centuries that have intervened since the dispersion. As has been truly said: "It is a fact which is the miracle of history, and the wonder of the world, that the ties which unite this people seem to be indissoluble. While other nations have risen and reigned and fallen; while the ties which unite them have been sundered, and their fragments lost amid earth's teeming population, the stock of Abraham endures, like an incorruptible monument of gold, undestroyed by the attrition of the waves of time, which have dashed in pieces and washed away other nations whose origin was but yesterday, compared with this ancient and wonderful people." This is all the more remarkable when we consider how the Jewish race has been derided and persecuted by all nations and peoples. While their racial identity has thus been so marvellously preserved, yet they have been sorely chastened for their disobedience and rejection of their Lord and Redeemer. These conspicuous facts in their history illustrate clearly two supreme characteristics of the Divine character and administration. The history of the Jewish race bears witness to the unerring and immutable word of the covenant-keeping God of Israel, who is alike a God of love and of righteousness.

Throughout all their wanderings the Jewish people have been cheered and encouraged by a hope of their ultimate restoration to the land of promise. This hope is fully warranted by the inspired predictions of their ancient prophets. It is always interesting to trace the working out of the Divine purposes and predictions in human history. The Zionist movement is undoubtedly preparing the way for the fulfillment of the purposes of the Lord concerning His people in the land of Palestine. We take from the *Morning Leader* (London), of April 5th, 1912, the following article, which appears under the heading "Zionism's Progress and Its Meaning":

"From Berlin, the central office of the Zionist movement, comes an interesting document that tells of the hopes, fears, and accomplishments of Zionism during the fifteen years it has engaged the attention of the world's Jewries.

"Zionism, according to Mr. I. Cohen, in his preface, is still misunderstood and misrepresented, and suffers from a lack of appreciation in Jewish circles. The pamphlet is issued "in the hope of disseminating a better knowledge of the Jewish national ideal, and of securing wider sympathy and support in its favor."

"Throughout the years Zionism has worked hard in the cause of Jewish regeneration. 'It represents the first organized endeavor of the Jewish people since its banishment from Palestine nearly two thousand years ago to put an end to its alternating lot of oppression, tolerance, or fatal drift by securing the status and dignity of a nation in the land in which its national life first came into being.'

"Zionism 'represents in modern form the traditional love of Zion which animated the Jew throughout the centuries, the hope in the ingathering of Israel in the Holy Land which soothed the sufferings of exile.' In years gone by the Jew prayed for the restoration of Zion; to-day he is working for it, and although the attainment of the goal may seem far off and political upheavals may upset cherished dreams, Zionists are still working wholeheartedly. No apology, it is urged, is needed for a movement that will ultimately solve what has long been known as 'the eternal Jewish problem.' For the suffering Jews of Eastern Europe Zionism offers 'the hope of a land where they will be able to till the soil of their forefathers in peace, where they will be able to live 'every man under his vine and under his fig tree.'

"In Russia the Jews are confined to a Pale of Settlement. They are 'cut off from the land, which they cannot buy, rent, or even till. They are shut out from the Civil Service, and are restricted in the adoption of the liberal professions.'

"In Roumania Jews are treated as foreigners, 'although they have an uninterrupted history of 1,500 years in the country.' Emigration, then, is the only remedy for the social and economic ills from which the Jew in Eastern Europe suffers. Even this loophole to liberty is partially closed by the increasing severity of anti-immigration laws. The creation of a legally secured home in Palestine will render these restrictions of no account.

"To the Jews of the West Zionism offers its call to the hope of a land 'where they will be able to live naturally and normally, free from any social hostility or hindrance, where they will be able to devote their gifts and energies to the service of their own people.'

"Zionism has done something more than disseminate propaganda. Its colonization work in the old home of the Hebrew nation is sufficient proof of 'the practical measures which it has in

contemplation for the near future. Far from pursuing aims detrimental to the interests of the Ottoman Empire, it has rendered, and will continue to render, splendid services to a rejuvenated Turkey. It has established banks in the Holy Land, conferring a boon on all classes of society and all grades of industry. It has promoted the formation of co-operative loan societies among artisans, small traders, and agricultural workers, a movement that is now represented by about thirty societies.

"In the Bezalel School of Arts and Crafts in Jerusalem it has brought into being a world-known institution, which, in addition to solving the ever present problem of poverty in the Holy City, is doing much to reawaken interest in a Jewish national art. The Bezalel has departments for carpet-weaving, lace manufacture, filigree work, carpentry, metal work, and basket-making. Bezalel products may be found in Jewish homes throughout the world.

"Large tracts of land have been acquired in Palestine, and divided into small holdings for farmers of moderate means, while £17,000 has been raised for reafforestation. An agricultural experimental station at Haifa is to investigate the agricultural resources of the country. Improved housing, the spread of hygiene, and the establishment of a Hebrew gymnasium at Jaffa, where two hundred pupils can be prepared for university courses, are evidences of what Zionism has done. So the movement proceeds, quietly, hopefully. 'The fate of the Jewish people,' says the author, 'lies in its own hands.'"

Not only Judah, but the whole house of Israel, are to be gathered and restored, as we learn from the Old Testament prophets. The enmity between Judah and Israel shall pass away, and they shall become again a united people. "The enmity also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. (Isaiah 11:13.) Ephraim and the ten tribes will gather to the land of Zion—in fact, they have been gathering there for many years—while Judah will return to Jerusalem, the land of their inheritance. Before all this takes place, however, the Jews will come to a knowledge of the true Messiah, their Lord and their Redeemer. Then shall they be fully restored to their own land, and be privileged to possess and enjoy it in peace for ever.

H. I.

GOD'S promises were never meant to ferry our laziness. Like a boat, they are to be rowed by our oars; but many men, entering, forget the oar, and drift down more helpless in the boat than if they had stayed ashore. There is not an experience in life by whose side God has not fixed a promise. There is not a trouble so deep and swift-running that we may not cross safely over if we have the courage to steer and strength to pull.—H. W. BEECHER.

THE FUNERAL OF BISHOP HIRAM B. CLAWSON.

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other men walk, after His resurrection from the dead. He walked with His disciples one evening to Emmaus, and talked with them, and listened to the wanderings of their minds with reference to the mission of the Savior who had been crucified, and they themselves did not know Him, did not recognize Him. Again at another time He appeared to His disciples, and they were frightened, for they thought He was a spirit, but He said to them: "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." To prove it to them He ate a piece of broiled fish and honeycomb, to show that He was not a spirit, but that He was the Son of God, the Savior of the world, crucified and risen from the dead.

The resurrection of Hiram B. Clawson, the resurrection of our kindred dead, the resurrection of all men and of all women will be in the likeness of the resurrection of the Son of God, and as He walked the earth so will we; as Christ walked the earth in the midst of His disciples after His resurrection, so did John the Baptist walk on earth to Joseph Smith and Oliver Cowdery, and laid his hands upon their heads and conferred on them the Aaronic Priesthood. And as Christ walked with His disciples in the flesh, but in the resurrected body, so did Peter and James walk with Joseph and Oliver and confer upon them the Melchisedek Priesthood, and also in like manner did Moroni, who was a prophet that had lived upon this continent and who is a resurrected being, walk on the earth in the presence of Joseph Smith and Oliver Cowdery and Martin Harris and Emma Smith, and they saw him and conversed with him. That is the way we feel and believe about the resurrection from death to life. It is a literal rising from death to life again, a literal restoration of the spirit to the body and the body to the spirit, a literal resurrection of the limbs and joints and muscles and flesh and sinews of the body, each to its particular part, until they shall become in perfect form and of proper frame. I do not look for maimed and crippled people after the resurrection; I look for people to be restored to their perfect form. When I shall see William C. Staines, who was maimed and crippled and who passed through his journey of life a deformed person—yet a man of fine physique if he had been straightened out to his natural self—I expect to see William C. Staines in his resurrected body as perfect as he could have been if he had not met with the accident in his youth or childhood that deformed him for life. A man who had a limb amputated years before he passed away, I expect to see raised from the dead, with every limb and every joint in its proper form and in its perfect frame.

Now, my brethren and sisters, entertaining these views, and filled with a belief of these facts in my mind, I anticipate a glorious reunion with my father and mother and brothers and sisters who have gone before. I anticipate a fond and joyous reunion with those dear friends with whom I have associated in life for more than sixty years, and when I see them there I shall know them just as I have known them here, only that they will then be perfected, whereas here they were not perfect, but were mortal and subject unto death.

God bless the family of Brother Clawson. O may every son and daughter of his keep the faith that their father espoused and kept all his life. May not one of them stray from the right fold or deny the truth of the gospel of the Son of God that their father espoused and believed and practiced and taught while he sojourned in the flesh. This is my prayer and earnest desire for the children and children's children to the latest generation of Hiram B. Clawson, and I ask it in the name of Jesus. Amen.

MINUTES OF HULL CONFERENCE.

THE Hull annual conference convened in the Lecture Hall, Kingston Square, Hull, Sunday, April 21st, 1912, at 10:30 a.m. President Rudger Clawson, of the European mission; Elder Hugh Ireland, Liverpool office; President Bernard Parry and thirteen elders of the Hull conference were in attendance.

Elder Charles A. Walters offered the opening prayer, and Elders Joseph F. Holyoak and T. Ray Bell administered the sacrament.

President Parry welcomed all present, and hoped that the speakers during the conference would be directed in their remarks by the Spirit of the Lord.

Elder William H. White, Jr., felt it was a privilege to be able to bear testimony to the truthfulness of the gospel. We can never get anything in this world worth having for nothing; no more can we gain eternal salvation without effort, but only by good works and strict obedience to God's commands.

Elder William T. Patrick said the blessings and gifts so abundantly manifested in the early church always accompany the fulness of the gospel, being the evidence of the possession of the Holy Ghost.

Elder Hugh Ireland showed the insufficiency of belief alone as a means of salvation. Said if that theory be correct the Latter-day Saints have no grounds for their teachings; the final judgment and eternal decrees of God are of no avail, because the Bible states that these things are governed by man's good works; the teachings of Christ must be set aside, for He taught that we would be forgiven only to the extent that we forgave others. The "belief-alone" idea is man-made and unscriptural. Faith, repentance and

baptism are essential to salvation. Testified that the gospel has been restored to the earth in its purity and with all its powers and blessings.

President Clawson strongly emphasized the importance of the law of tithing as the revenue law of God, always found in the true church. The early leaders of the church and Christ Himself urged the observance of this law. The Lord, speaking through Malachi, said the people had robbed Him in failing to pay their tithes and offerings. The law applies to rich and poor, and great blessings are promised to those who faithfully observe it.

Elder Homer J. Brown pronounced the benediction.

A congregation of about one hundred and fifty assembled for the afternoon session. Elder Edward Williams opened with prayer. The combined choirs of Grimsby and Hull, under the leadership of Elder Edward Williams, sang in pleasing harmony, "Praise ye the Lord."

The names of the Church authorities were presented by the conference clerk and all were unanimously sustained.

Miss Marion Barrett and Elder Edward Williams sang, "The Lord is my Shepherd."

Elder John F. Oleson showed that the charges of immorality made against the Latter-day Saints are untrue. Many of the founders and leaders of the Church were descendants of good English people. We are opposed because of the claims we make that angels have visited men in these days. Pointed out the importance of obedience to Divine law.

President Clawson proved by numerous citations of examples that prophets and men of God in all ages have generally suffered persecution. A time of prophetic ministration was always a time of peril; especially was this true of Christ's era. The early Christians suffered torments for the sake of truth. These are also perilous times, because the true gospel is opposed to popular belief. The Latter-day Saints are not persecuted because of their teachings, but because lies are circulated against them by people who are moved by most un-Christian motives and not by honest intentions. Showed the absurdity of the *Tit-Bits* story, and the unfairness of that paper in refusing to publish his proof of the inaccuracy of their statements. Said the Latter-day Saints are willing to defend their cause before any and all people. We are tax-payers and observers of the law, but hate and malediction are still the heritage of the righteous.

The combined choirs sang, "Though deep'ning trials throng your way." Elder Clarence A. Barlow closed with prayer.

There were about two hundred and twenty present at the evening service. The choir sang, "Prayer is the soul's sincere desire." Elder Hugh Ireland offered the invocation.

The anthem, "Jerusalem, my glorious home," was ably rendered by the Grimsby choir under the leadership of Brother Whitfield.

Elder Shirley P. Jones read the labor and statistical reports for the past six months, and spoke to the congregation, dealing briefly with the two classes opposed to "Mormonism"—those ignorant of the Church's history and teachings, and those who are influenced by evil motives. Said we reap as we sow in every department of life, and explained how the progressive principles of the gospel will enable us to sow seeds that will produce perfect happiness and exaltation in the Father's kingdom. There can only be one Church teaching the true gospel, and the signs and marks of indentification of that Church are the doctrines, organization and authority possessed by the early Christian Church, all of which the Latter-day Saints have received anew in these last days.

President Clawson said our missionaries are in every accessible land, preaching the gospel at a personal sacrifice and paying their own expenses. In a powerful and convincing discourse, he dealt with the common fallacy that God is a being without body, parts and passions, showing that such a being is incomprehensible. If God is incomprehensible to a people then eternal life does not dwell in them. Read authoritative statements of various denominations concerning God, showing that all agreed in attributing to Deity an incomprehensible nature. A God without passions lacks the great virtue of love, which the Bible tells us is the very essence and nature of God. The God of the Bible is a being of body, parts and passions, who created man in His own image and after His own likeness. Read from a sermon delivered in Westminster Abbey, showing that the Church of England's own ministers assert the need of reformation within her. Christ's Church never changes and will never need a revision of creed. In conclusion, he urged the people not to procrastinate the day of their salvation. The *Titanic* disaster proved the uncertainty of life. Bore a strong and fervent testimony to the truth of the restored gospel.

Singing, "Come, thou glorious day of promise." Benediction by President Bernard Parry.

The organ accompaniments were furnished by Miss Grace Collins and Brothers George H. Norman and Walter Thompson.

The conference was a marked success as to attendance, and was characterised by rich outpourings of the Holy Spirit.

On Saturday, April 20th, President Clawson and Elder Hugh Ireland met with President Parry and the elders of the Hull conference in a spirited and instructive Priesthood meeting. Numerous questions were asked and answered.

SHIRLEY P. JONES, Clerk of Conference.

I WONDER why it is that we are not all kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back—for there is no debtor in the world so honorable, so superbly honorable, as love.—H. DRUMMOND.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home April 20th, 1912, per s.s. *Tunisian*: From Scandinavia—J. W. Anderson. From Sweden—Carl E. Nielsen. From Switzerland and Germany—Richard S. Bird. From the Netherlands—Charles R. Collings. With the company were twenty-eight emigrants in charge of Elders Richard S. Bird, J. W. Anderson and Charles R. Collings.

Arrivals.—The following named missionaries arrived for the European mission April 21st, 1912, per s.s. *Virginian*: Wiley S. Collett, Vernal, Utah; William D. Hoover, Lewis Jones, Provo, Utah; George A. Clark, Garland, Utah; Victor E. Gilbert, Winter Quarters, Utah; Ralph H. Hendricks, Richmond, Utah; William H. Woodyatt, Willard, Utah; Reuben C. Anderson, John A. Denning, Ammon, Idaho; Sidney M. Beckstead, Whitney, Idaho; Charles Aebichner, Jr., Logan, Utah; John S. Hansen, Salt Lake City; James H. Martin, Jonathan S. Browning, Henry J. Watkins, Ogden, Utah.

Appointments.—The elders who arrived for the British mission, April 21st, 1912, have been appointed to labor in the following conferences: Wiley S. Collett, Sheffield; William D. Hoover, Reuben C. Anderson, Leeds; George A. Clark, Irish; Ralph H. Hendricks, Victor E. Gilbert, Newcastle; William H. Woodyatt, Birmingham; Sidney M. Beckstead, Lewis Jones, Scottish.

Baptisms.—On Monday evening, April 15th, 1912, a baptism was performed in the sea at Sunderland (Newcastle conference), Elder Joseph Parmley baptising one person. Confirmation took place at the water's edge.

A baptismal service was held at Kepwick (Newcastle conference), on Monday, April 15th, 1912, when two souls were added to the fold, Elder M. G. Brixen officiating.

On Sunday, April 21st, 1912, a baptismal service was held at the George Street Baths, Hull, when seven new members were admitted into the Church. Elders Edward Williams and Homer J. Brown officiated.

A baptismal service was held at the Mansfield Baths (Nottingham conference), Friday, April 19th, 1912, when two persons were added to the fold of Christ, Elder John H. Watkins officiating.

Successful Socials.—A farewell social was held in the Preston branch (Liverpool conference), on Saturday evening, April 8th, 1912, in honor of several of the saints who are emigrating to Zion. A very interesting program was rendered and fruit was served during the evening. The entertainment was well attended by

saints and friends, and elders of adjacent branches. In a financial as well as in a social way, the evening was a decided success.

The sisters of the Derby Branch Relief Society (Nottingham conference) conducted a sale of work and a "tea" and concert, at the Unity Hall, on Saturday, April 6th, 1912. All was successful, socially and financially. About one hundred and twenty-five saints and friends were present. The evening was thoroughly enjoyed by all. Much credit is due to those who took part.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXVI.—JESUS, THE CHRIST, TO RETURN.

I. THE SECOND ADVENT.

1. Predicted and in part described. (a) By Old Testament prophets (Psalms 1: 3; Isa. 35: 4-10; 40: 10; Jude 14: 15; compare Pearl of Great Price, Moses 7: 60). (b) By our Lord, Himself, while in the flesh (Matt. 24: 3, 14; Luke 17: 26-30; 21: 7-28; Mark 8: 38). (c) By angels at the ascension (Acts 1: 11). (d) By the apostles on the eastern hemisphere (I Thess. 4: 16; II Thess. 1: 7, 8; Hebrews 9: 28; I Peter 4: 13; I John 2: 28; 3: 2). (e) By the Savior to the Nephites (III Nephi 26: 3; 25; 28: 7, 8). (f) Through modern revelation (Doc. and Cov. 33: 17; 34: 6, 7; 45: 44, 74, 75). Note the burden of modern revelation respecting the Savior's coming, that the event is near at hand (Doc. and Cov. 1: 12 and numerous references thereto).
2. The mission of the modern Church—to prepare for the great event.

II. CHRIST'S REIGN ON EARTH—THE KINGDOM.

III. THE MILLENNIUM.

See "Articles of Faith," lecture 20 and numerous references embodied therein.

DIED.

SHURMER.—At Cheltenham, April 10th, 1912, of consumption, Orson B. Shurmer, aged 58 years. Deceased was baptized April 22nd, 1884, by Elder William Pantor, Jr. Utah papers please copy.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN